The great battle of Jesuitism against Catholicism.

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A very strange title, the reader will remember!

When has Catholicism ever fought against the Jesuits? However, anyone who has read our articles published in this magazine so far will know that the Jesuits carry weapons of their own. When they fight, they fight with gunpowder that is loud and noiseless, but has a strong smoke-like quality, so that only those who are in the line, who are fighting with them, know that a battle has taken place at all.

It is hereby announced to the public, both Catholics and Protestants, that within the Catholic Church over the last 50 years there has been a bitter war, on the Jesuit side with the whole order. The battle that raged was waged with intriguing virtuosity, the battle of the national, liberal and tolerant South German world and religious clergy against the political and agitating, centralistic and cosmopolitan Jesuits and their large following.

The development, the nature of this struggle, the behavior of liberalism and the current combat situation in this great struggle unknown to the public is the subject of this sketch.

When the Jesuits raised their heads again in 1814, they found the field cleared for their reactionary seeds in the German Empire, which had thoroughly done away with the old religious clergy through the great secularization of 1803, and the field cleared for their reactionary seed, just as the secular clergy of the Rhine-Franconian region was the first to fall for the cleverly held lime stick of

romantic Catholicism, so that today this West German clergy has been Jesuit for 50 years longer than the clergy of Austria and Bavaria, in which more lective country Ludwig I, in a romantic mood, reintroduced the old Benedictines (1834), who formed an effective counterweight to the Jesuits.

Proud and powerful like the ancient linden trees of its monastery gardens, like the domes and towers of its monastery castles, the old national, unconsciously national and tolerant religious clergy stood in Austria and Bavaria with fine brats at the head! Emperor Joseph II had made the old orders' previous domestic discipline easier in many ways, the monastery dungeons had to be abolished, and the respectable position of the chapter (the entirety of the monastery's members) was emphasized more strongly in contrast to the prelates' regime, which had become a tyrannical dictatorship. The enclosure was made illusory in general, since the monasteries had to send their members to parishes and schools. The strict fasting requirements and the completion of the breviary were also reduced. A remarkable change occurred in the appearance of the members of the order in question. They walked in the fashion of the cavaliers of the time, with top hats, high boots, shaved faces, short whiskers on their cheeks and without the prescribed tonsure, unless one of them had the natural haircut, i.e. glaze! Anyone who comes to Austria today will observe the very strange phenomenon that the capitulars of the old orders, such as the Benedictines and Cistercians etc., who according to the rule should wear the tonsure maxima, i.e. the crown of hair, have no tonsure at all, while the younger secular clergy ostentatiously wear the small tonsure.

Why am I mentioning these little things! Such apparently trivial vanities are sometimes, as in the present case, of eminent importance and prove and explain more than volumes of treatises. A Catholic priest and without a tonsure, a

completely absurd combination for the patent ascetic and business Catholic of the Rhine-Franconia.

Then the Jesuit queue crept up, quietly, furtively. Here in Austria it was harder to work, first the old clergy had to be pushed away from the court and nobility, which was not easy to achieve. Then came the year 1848; The Josephinian clergy joined the freedom movement quite openly, and in Hungary they still hold to this movement today and form one of the strongest pillars of liberalism and one of the greatest sorrows of the Roman Curia![1]

Austrian liberalism died the moment the last liberal prelate left the House of Representatives and the majority of the Josephinian priests died, and it celebrated its greatest triumphs as long as every parsonage housed a tolerant priest. How did this change come about?

Liberalism itself bears part of the blame, especially the liberal Press, which made no distinction between tolerant national and Jesuit business-political clergy and complained so much about the clergy that no German wanted to become a priest anymore. But now the Austrian parishes and foundations, with their wealth and old reputation, offer their members a position in life that is only found so brilliantly in the highest ranks of the civil service.[2]

This is where the Slavic clergy invasion came from.[3] There were times, especially during the height of liberalism, when some monastery priests, who took

1 The Hungarian Cistercians, Benedictines and Bramonstratensians celebrate the memory of Kossuth the Elder, the arch-rebel and chief freemason, with embarrassment. A cleric from the Rhine-Franconian region once praised Bismarck, who was neither a rebel nor a freemason; I think his fellow brothers would tear him to pieces!

2 On average, a 30-year-old capitular (including benefits in kind) could earn 2,000-3,000 fl.! In the position of "administrator" he is worth as much as a large landowner, and holds his "days" and parties like a great lord!

3 It is very interesting to study the old monastery catalogues; in the 1850s a Czech or Slovak name appears and then whole families follow; in some monasteries there are family relationships that start with the barman and continue through the last novice to the dishwashing girl in the monastery kitchen. Real Slavic tapeworms that parasitize the interior of the monastery.

justifiable pride in the learning of their members, even accepted students from a Czech corner grammar school without a school leaving certificate in order to be able to fill only the most essential foundation posts. Thus liberalism itself had played into the hands of the Jesuits and lured a clergy that was alien to the people, smug and zealous into the country.

But what is all this compared to the subtle and yet relentless fighting style of the Jesuits. The work began first with the secular clergy, and with their own practical eye they began to lead the way from above, with the bishops and prelates. There were always Judases and nerds among the clergy, such people brought them into contact with the court and secured the episcopal islands for them. The fight was more like a siege and starvation, because the Jesuit army always had to set up an observation force outside each diocese and always have a bishop candidate ready in case an old bishop died. But the order has enough time and forces. Even before the bishops there was a very important person to whom the state has never paid proper attention and to whom we hereby draw the most emphatic attention: the director of the seminary! A single director of the seminary can alienate an entire church provincial from the state for generations to come, and in the interest of the state we call on all the relevant authorities to exercise the strictest control over the election of the director of the seminary in each diocese and to emphasize the influence of the state even more here than in the election of the bishop. In practice, the bishop usually does not have the time to deal directly with the boarding school. This is why, in many dioceses, the boarding school director often plots against the tolerant bishop appointed by the government and makes the intentions of the state authorities seem completely illusory. During the period in question (1850-1900), the "old gentleman" was degraded in the eyes of the young clergy. The head of the boarding school had a special opportunity to do this,

especially with the liturgy. It was precisely with the externals that the Jesuits began, by trying to secure sole dominance for the "Roman cut" when introducing textbooks and by using "corrected liturgy" to mark the external separation between the old, tolerant clergy and the new, Jesuit clergy. The old "Most Reverend" naturally still liked the half-meter-high, heavy baroque island, the balancing of which required no small amount of skill, while the Jesuits, in order to lure the youth, had dug up all the medieval romanticism, mysticism and art and brought it back to life in deceptively imitated, splendid colors, both in church architecture and in liturgy. At the time when the romantic Wagnerian hype also took place, when the tonsured monk played a prominent role in the novels (Ekkehard) and dramas, it was precisely the youth who were enchanted by all this historical fairytale magic. With a true crusade zeal, the young clergy preached the revival of the Romanesque and Gothic style, of Cecilian church music, of the old wide Gothic vestments with the low mitres, and they ostentatiously had their tonsures shaved, while the bishop, still from the old pre-March era, ignored them, could not separate himself from the Rococo and Empire, and did not want to miss the blaring trombones, jubilant violins and clarinets at the pontifical masses.

The gap had been created, and the Jesuits only needed to maintain and widen it. The young cleric was ordained and placed in the parish; here he became a real fanatic and troublemaker in the church and among the clergy. Forced to live under the same roof as an older, tolerant brother, trained like a bloodhound to deal with the tolerant clergy from the boarding school, he used every opportunity to portray himself as the priest of the Lord, and his brother as the "servant of Satan." The evil seed took root. The old, tolerant Alerus was at a disadvantage from the outset, because he lacked any reinforcements from the boarding school, because the director of the boarding school would beat out anyone who showed national or

tolerant tendencies before they were ordained, and the number of those fighters had to shrink more and more.

It was therefore very easy with the secular clergy. The state government had a greater influence on them than on the materially independent regular clergy. And because the Jesuits always start from the top, in Austria, for example, the government was more Jesuit than the clergy. The Jesuits did not have easy access to the monasteries of the old orders; they were initially shown downright disregard. In order to defeat the monasteries, heavy siege artillery, Rome and the Pope had to be brought forward. In fact, in the last 50 years, mainly in Austria (the Curia is not so interested in the other countries, since it fears the Austro-Bavarians for reasons already discussed), all the old religious houses have been quietly reformed according to a strict, downright harsh rule and, if possible, brought into line with a Jesuit approach. In vain did the attacked orders point to their old religious rules, to old papal privileges bought at great expense. In vain! The secular clergy, which had already been won over, were now incited against the regular clergy, and every Jesuit secular clergyman considered it his duty to prevent every candidate for theology among his parishioners from entering a monastery of an old order! In this way, the monasteries were artificially cut off from supplies.

First came the turn of the centrally organized mendicant orders, and they were the first to succumb in battle. For here it was enough to win over the General of the Order, who was revising in Rome, and a few provincials (through cardinal hats etc.) and the reform was successful.

While the Jesuits themselves dress modestly but still in a modern way (even without a shawl!), while in many countries outside Austria they even wear beards, and while little attention was paid to the old statutes during the "reforms" of the old orders, Rome was unyieldingly harsh in certain external matters! So now the

Dominicans (who are hated by the Jesuits, especially in France) had to take the great tonsure, take off their pantaloons, wear rough habits and resume the strict fasting discipline.

These were very subtle moves! These orders lost their popularity with the people at a stroke, no more candidates came forward, Dominicans and Franciscans dropped out in droves, entire monasteries became deserted! Two opposition parties formed between those who remained, the tolerant and the Jesuit-Reformed party. There were terrible and exciting scenes until someone in Rome came up with the brilliant idea of the so-called "spiritual isolation pavilions", i.e. the dissatisfied, tolerant old monks were "dispensed" from the reform but interned in certain religious houses, where they could enjoy a pension as incurable, mangy sheep until their blessed death hour and at the same time serve as a repulsive example for the young people from Poland, Bohemia and other eastern regions, thus providing a kind of menagerie of the history of the order for teaching purposes. So only the ancient orders of the Canons, Benedictines and Cistercians had held out, as an unconquered band of heavily armored men!

There were no generals of the order; the Canons and Benedictines had always been particularistic, and the Cistercians had become looser in their centralist structure since the Josephinian reform, which banned all associations of orders with fleeting calculations. Under all sorts of pretenses, particularly to flatter the ambitions of French prelates, the Benedictines and Cistercians were centralized, although this centralization is actually absurd in view of the independence of the individual religious houses. However, this trick did not work out as the Jesuits had hoped. For although these orders got generals, not all of them resided in Rome.

Of greatest importance was the introduction of the triennium, i i.e. the obligatory three-year period between the described "simple profession" and the "solemn profession", so that today every candidate for the order is only admitted to the solemn vows after a one-year novitiate and three years in the "simple profession" and thereby receives a definitive life position. During the "triennium" the "simple profession" can be released at any moment, which in most states can have very unpleasant consequences for the person released from the monastery because of the military laws. The next consequence of this clever Jesuit intrigue was that the old orders also received few or no candidates!

The forced introduction of the triennium had already created a breach in the phalanx of the old orders. All that was needed now was to look for a traitor and Ephialtes in every order's house who would help the Jesuits over the breach, and that person would be the novice master in every monastery. He is to the monastery what the boarding school director is to the secular clergy. He stands at the gate and does not let anyone in who does not suit him and his Jesuit advisors; in fact, he has much more power than the boarding school director; the novice master is also the prelate maker! The boarding school director has no influence whatsoever on the election of bishops, which in almost all states is under the influence of the state government.

The election of abbots, on the other hand, takes place by free vote of the chapter members. A novice master, who, for example, is not a novice master, is not a novice master. B. only holds office for 10 years, it is in his hands to gather any majority for any candidate he chooses.[4]

4 Electoral geometry is an eminently Roman science. On this subject, read Wahrmund's very sensational little book: The German Empire and the coming papal elections, Frankfurt a. M. 1903.

The Jesuit novice masters of most monasteries worked with high pressure, candidates with very tolerant national views were hunted down without mercy or compassion, while sycophantic Slavs were accepted in overwhelming numbers! Within 20 years, the chapters of the Austrian foundations had taken on a fundamentally different face, the previously comfortable Austrian tone had given way to a reactionary, fanatical and zealous tone. Due to the lack of education and the often very low origins of those religious, the level of education sank rapidly, the old religious houses lost contact with the court and aristocratic circles because their members were totally ruined both in language and external appearance, and they were replaced by the worldly, outwardly modest but nevertheless modern Jesuits.

The collegiate schools, which were the educational institutions of the nobility at the time, were also replaced by the more exclusive and aristocratically run Jesuit convicts. The people, who were accustomed to friendly and comfortable relations with the canons, turned away from the smug, greedy and sinister zealots of the reformed movement. While the Jesuits do not know of cloisters, and cloisters are basically impossible in modern conditions, the old orders were forced into cloisters with all the medieval strictness in order to completely isolate the members of these orders from the people! The most radical movement even wanted to deprive them of pastoral care! The rich collegiate parishes were to be used to pay the Jesuit secular clergy for their alliance!

What follows from this struggle? What does this "monks' quarrel" have to do with us, many will reply! Quite right, my friend, but just remember that the great German Reformation was also called a "monks' quarrel" at the beginning! The 500 years are almost over, we are approaching a new religious revolution, and by all

appearances it will probably start from the very place I have referred to in this article.

What lesson can Catholics draw from this struggle? The old orders present the Catholic faith in a much purer and more naive way than modern Jesuitism! Quite apart from the confession, they have created at least a historical legal title for themselves through their eminent, millennia-long social activity, through their national order status.

And if the Jesuits are now fighting most fiercely against these very Church institutions that are friendly to the people, what must we then necessarily conclude? The Jesuits are not only the thieves of religion in general, they are in particular the murderers of the old, pure and genuine Catholicism!!